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The nations shall learn war no more.

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PEACE IN THE ORIENT.

It is as pleasant to be permitted to chronicle the cessation of hostilities in the East as it was painful to have to record the outbreak of the war last summer. For nine dreary months the conflict has gone on, thousands of men have been slain in battle on land and sea, other thousands have been crippled and wrecked physically for life, many homes have been broken up forever, millions upon millions of treasure have been consumed, and the foundations laid of what will almost certainly be a long and bitter international feud.

It has been painful to notice how large a number of those who have talked and written about the war have persistently banished from their thought these horrors and cruel inhumanities, — wrongs which no amount of indirect good from the war can ever right. Men have glorified the progress and civilization of Japan, the righteousness of her cause, the skill of her generals, the bravery of her troops, the grand service she is supposed to have rendered to humanity by crushing and humiliating China. The latter's barbarism, the ignorance and incapacity of her leaders, the selfishness and cowardice of her soldiers, have been the contempt of every mouth. Whatever the one has done has been right and wise because she has been strong and skilful in fighting and conquering; the course of the other has been wicked and contemptible because she has been weak. Might still makes right to more people than is supposed. But the fundamental wickedness of both sides in going to war, the monstrous inhumanities of the battlefield, the heart-hatred and bitter enmity, the crushed and blighted lives at home, have been taken as a matter of course, unworthy to be considered a factor in the judgment of the contest. War once declared has hallowed them all, has rendered men insensible to their essential criminality. It has always been so, it will always be so until society sets the seal of its everlasting

condemnation on the whole system of war, root and branch.

The butchery is over. We are deeply thankful that it is so. But what will be the fruits of the struggle?

That the indirect results of the war, under the providence of God, may be good we do not deny. China will be more rapidly opened to modern learning and modern methods of business. She will build railroads and adopt many of the ways of our western civilization. She will perhaps be more open to Christianization. A greater cohesiveness and unity of the empire will come about. If the reported offensive and defensive alliance stands, the greed and lawlessness of western Europe may be checked or entirely stopped. Most of these changes were already slowly coming to China, and it is quite debatable whether it would not have been better for them to come slowly. It was only a question of time that our Christian civilization would have forced itself into the vast empire by its own pressure. It did not need a war to open the gates for this. It was already there, working its way slowly but surely into the heart of the land. One possible good may come to Japan, which it would otherwise have taken her much longer to win, the power, namely, to control her own destinies in her relations with other nations. But this her rapid growth in intelligence and modern methods of life must soon have brought her in any event. It seems to us, however, that entirely too much stress has been laid upon the war even as an indirect means of bringing about these desirable changes. It is curious how many people have hastened to justify the war by these beneficial changes which it is supposed will come out of it, when really their cause is an entirely different one.

Of the evil results of the war it is easy to speak, for these are its natural fruits, as all history shows.

1. In the case of Japan one of the most immediate fruits will be a national pride and conceitedness which will make her people less open to the finer and truer sides of our Christian principles and habits of thought and life, and dispose her to act with a high hand wherever possible.

2. In the case of China, there will be a deep-seated soreness of spirit that she has been defeated and crushed by her little neighbor. As the unity of the Empire grows this feeling will increase rather than diminish, and an alliance between the two countries will merely keep it smothered down till a suitable occasion for revenge comes.

3. Contempt of China on the one hand and hatred of Japan on the other will create an international feud which a hundred years will not be able to wipe out. It will be the history of France and Germany, or the older history of England and France repeating itself in the East. Especially will this be so if Japan insists on holding the conquered territory and demands the cession of Formosa. This international hatred and jealousy will run all the deeper because the peoples have as yet been affected only superficially by our Christian life. The Chinese may not

be very "patriotic" just now, but when they become aroused and begin to appreciate what has happened there will be no end of "patriotism" then.

4. Out of this will come an enormous development of militarism. Japan is already said to be placing orders in England for several new warships. They are very simple who suppose that China will not restore her navy, and that she will not in the near future train and equip an army in modern tactics and with all the modern implements of war. The fighting spirit and the adoption of all the western methods of killing are likely to be the first parts of our "Christian civilization" to have a rapid growth on oriental soil. The proclamation of the Mikado that his people must have charity and live peaceably with their neighbors however well meant will be very much like throwing a feather into the face of a tornado.

5. These armaments that are sure to grow up ere long will, in the course of a generation, impose a heavy burden of taxation upon the peoples of the two countries which they will be poorly able to bear. The means of life are scanty enough among the masses in both China and Japan and it will be very deplorable if they shall be compelled to bring themselves to the verge of starvation in order to help build warships and equip great armies.

How much these inevitable evil results of the war may be turned aside by forces of good one cannot conjecture. That will depend very much on the faithfulness of Christian men and women in the West. What those lands need to-day is not simply western intelligence, western railroads and western methods of doing business. They may have all these and make them instruments of hatred and destruction, as the nations of Europe are doing. They need to be taught to accept and practise the principles of the sermon on the mount, that they are brethren and members one of another, that war is wasteful and ruinous, fratricidal and unreasonable, and that they can never come to real greatness by imitating the cruel and unchristian militarism of the Christian nations of the West.

OUR NATIONAL HYMN.

Rev. Samuel Francis Smith, D. D., who wrote "America" 63 years ago is now 86 years old. He lives at Newton Centre, Mass., and is still in excellent health both of body and mind. He is the author of a large number of Christian hymns some of which have become classic and are sung wherever the English language is spoken. He is an excellent linguist, being master of more than a dozen different languages, to the number of which he has recently begun to add the Russian.

A great public testimonial to Dr. Smith was given in Music Hall, Boston, on April 3rd, when the immense building was filled afternoon and evening with those who have come to admire the author because of his famous hymn. Dr. Smith was himself the centre of attraction

on both occasions, at each of which he told the story of the writing of the hymn. We give the account here in his own words:

"In about the year 1831 or 1832 a commissioner was sent from the city of New York to visit the public schools in Germany, in order to see if there were any desirable features in those schools which might be introduced into New York. This gentleman found that a great deal was made of singing among the children in the German schools. On his return to this country he brought a large number of German music books, especially those containing music for school children. He put them into the hands of an intimate friend of mine, Lowell Mason, in order that he might make them available, if possible, for use in the schools of the United States. But alas, for Mr. Mason! He knew no language except the English, and German was all Greek to him. However he knew that I had some facility in the use of the German tongue. One day he brought me a large number of these German music books, and asked me to translate any that struck my fancy.

One dismal day in the month of February, 1832, while I was a student of theology at the Theological Seminary in Andover, I stood in front of one of the windows of the room in which I resided. In turning over the leaves of one of the books I at length came upon a tune which instantly impressed me as being one of great simplicity, and I thought that with a great choir either of children or older persons such a tune would be very valuable, and that something good might come out of it. I just glanced at the German words at the foot of the page and saw without actually reading them, that they were patriotic.

It occurred to me to write a patriotic hymn in English adapted to this tune. I reached out my left hand to a table that stood near me and picked up a scrap of waste paper—for I have a passion for writing on scraps of waste paper, there seems to be a kind of inspiration in them—and immediately began to write. In half an hour, as I think, certainly before I took my seat, the words stood upon the paper substantially as you have them to-day. I did not think very much of the words. I did not think I had written a national hymn. I had no intention of doing such a thing, but there it stood. I dropped it into my portfolio, and it passed out of my memory and for a long, long time it did not come into my mind that I had done any such thing.

Some time afterward, while visiting Boston, I took with me a collection of hymns and songs which I had written for my friend Lowell Mason—"Murmur, Gentle Lyre" was one of them—and placed them in his hands. I think this little waif must have found its way into that collection, but I was none the wiser for it, and never asked what he had done or was going to do with it.

On the following 4th of July, however, while passing Park Street Church where a celebration by children was going on, I discovered that Mr. Mason had put my hymn on the programme, and at the close of the ceremony the piece was sung."

The hymn was soon after introduced into a collection for the Boston schools and then found its way into every part of the land. It has become for all time the National American Hymn. Why? First, because it is a song of liberty. The directness, simplicity and naturalness of the poetry have certainly contributed much to its wide success. So has the melody, which Dr. Smith found in a